

# THE CHRISTIAN CENTURY

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## PLANTING NEW CHURCHES

BY FINIS IDLEMAN



AN IMPORTANT  
ANNOUNCEMENT

CHICAGO

## Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for \$16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, retrievable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than \$25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

PUBLISHERS' NOTE: By an accident in the press room about one hundred subscribers are receiving an incomplete copy of The Christian Century this week. The entire matter is the same as the main edition, save for the omission of the article by Rev. Finis Idleman which unfortunately was " pied," as the printers say, in the accident.

### The Bishop of London a Divine Healer?

Dr. Ingram, the celebrated Bishop of London, tell of an experiment in divine healing, the story of which is going the rounds of the religious press on both sides of the Atlantic. Recently, he held a mission at St. Paul's Church in Knightsbridge. During this mission, a mother wrote the good bishop that her daughter had suffered a nervous breakdown, and asked him for his prayers on behalf of the little sufferer. What followed is told by the Bishop himself in the *Guardian* (London):

"Within twenty minutes I was in the room. The poor little child had been raving and shrieking during the afternoon. At first it seemed almost unlikely that it would be possible, without frightening her, to pray for her and carry out the directions of St. James; but this extraordinary thing happened: As I went into the room I said: 'Do you know me, dear?' 'Yes,' she said, and slipped her hand into mine. She had not slept for a long time. With the mother and nurse I knelt by her bed. We had two prayers; then I anointed her forehead with oil, prayed for a blessing on it, placed my hand upon her head and gave her my blessing. At that moment she sank into a deep sleep, slept for hours during the night, and—thank God!—if it be His good pleasure, she is now on the high way to recovery.

"I knew that evening that Jesus was personally with us. I could not help thinking of the raising of Jairus's daughter. It seemed almost the same thing over again. This little girl believed in prayer. Her petition had not been sent in, but was offered by her bedside, and will be offered again tonight."

### The Bible and Pennsylvania Schools

It is rather queerish to read of a bill introduced into the Pennsylvania Legislature making the reading of the Bible mandatory in the public schools of that state. Half of the church membership or nearly so (1,214,734 out of 2,977,222 in 1906, according to the latest census of religious bodies taken by the federal government) is Roman Catholic. Opposition will come from this source, as a matter of course. The question of reading the Bible in public schools apparently will not down. The other day, Richmond, Va., through its boards of education adopted a resolution requesting principals and teachers "to open the daily sessions of the public schools with reading of selections taken from the Bible, said selections to be from either the Old or the New Testament." Kansas City, Mo., has gone so far as to order a printed copy of the Ten Commandments on the public school walls.

### The Pastor's Wife

BY LEROY H. WHITE.

When a pastor is needed to shepherd the flock—  
To lead them and feed them and teach them to walk  
In the strait, narrow pathway which leadeth to heaven;  
And to follow the precepts the Saviour has given;  
Many questions arise as to one who desires  
To be called by the church; and who rightly aspires  
To succeed to the work and the duties laid down  
By the pastor beloved who has recently gone.

Is he gifted and learned?—In what school was he trained?  
Is he fluent in speaking?—What degrees has he gained?  
Is his manner attractive? and his voice not too loud?  
Is he genial and social?—Will he mix with the crowd?  
Is his stature too stubby?—Or is it too high?  
Are his sermons too lengthy?—Or are they too dry?  
Can he lead in the singing?—Can he sing every part?  
Is his praying effective?—Does it comfort the heart?

These questions once settled, the new man is called  
As the pastor-elect and is duly installed.

But in all this transaction, scant thought is bestowed  
On the wife who must carry one-half of the load;  
Who must put her whole heart and her soul in the work,  
Ever zealous to labor, but never to shirk;  
Who must visit the sick and be quick to respond  
To the call of distress throughout all the year round;  
Who must always be ready with welcome and cheer,  
For the visiting brethren from far and from near;  
Who must teach every Sunday a class in the school,  
And inspire them to live by the blest golden rule.

Yet this is but part of the work that is done  
By the pastor's good wife to help the cause on.  
For, next to the Lord, the true pastor depends  
On his faithful companion to hold up his hands;  
On her counsel and prayers—on her faith and her cheer;  
On her love and devotion when troubles appear;  
For spirit with spirit is blended in one,  
And each helps the other in all that is done.

When the Master shall gather his loved and his own;  
And the books shall be opened and records made known;  
In the book of remembrance of the deeds of this life,  
There will be a bright page for the pastor's good wife.  
And her labors of love, oft unknown on the earth,  
Shall be manifest then, and appraised at their worth;  
And the stars in her crown of rejoicing shall shine;  
And her face be illumined with the joy that's divine.  
Kalamazoo, Mich.

# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT

EDITORS

## Progress Both Ways

For a generation we have talked about the struggle for existence, and the survival of the fittest. Sometimes we have spoken words of truth, and again we have spoken words of cruel error. For that which constitutes fitness in the struggle does not always constitute fitness for the survival itself. In an address shortly before his death, Dr. Reuben Thomas uttered a warning lest too shallow a view of modern science make us cruel and unfeeling; and directed the mind of those whom he addressed to a deeper and often neglected lesson of brotherhood and the social spirit as taught in nature:

"For a generation we have been almost slaves to two ideas which are associated with the name of the great naturalist Darwin. One idea goes by the name of 'Natural Selection' and the other we know as 'the Survival of the Fittest.' Natural Selection, of course, means that Nature favors some organisms instead of others in consequence of differences in the organisms themselves. The 'fittest to survive' are those which are most adaptable to the surroundings in which they find themselves. These two ideas have had the field and have wrought most disastrously in politics and in the political use of military power. We have had to listen to the horrible dogma that Nature intended and therefore the Author of Nature intended that the strong should subdue the weak. Small nations were intended to be exploited by large nations. 'We that are strong ought to bear the infirmities of the weak, and not to please ourselves'—such apostolic words were laughed out of court. Militarism got a new sanction. The old George III. Toryism lifted up its head in England once more. Nature was Tory. Brotherhood as an ideal and an aim was scouted.

"Recently men have risen who, working along evolutionary lines, have pushed ideas into mental and moral regions, and have shown that such ideas as those by which we have been enslaved, have a larger content than their originators perceived. The physically strongest may be only representatives of a gilded barbarism. The most effective among men (and even among animals) have been those capable of coming into fraternities for mutual helpfulness. There is, if only we will look for it, a Sermon on the Mount embedded in Nature. When once we have got the fine tone and temper of that sermon in ourselves, we shall find it elsewhere. People are ruled by ideas. If our ideas of life and its purpose are wrong our politics will be wrong, our domestic life will be wrong, all our conduct will be wrong in spirit and in tendency. To say 'it does not matter what

your opinions are providing your life be right' isarrant nonsense. The last note in evolution is that we are members one of another."

Natural science does not assure us that all progress shall be upward. It assumes that life presses outward from its various centers in every direction, seeking unoccupied space for itself. It often grows downward. The white ghost-flower called Indian pipe was once a true flower, with red petals, but growing in the shade lost the glow from the blossom and the green pigment of the stalk and now grows in the dark glen, hanging its head for shame, the ghost of its former self. It has made progress, and has found a place where it may survive. But its progress has been degeneracy, and the only place it now can live is in the dense shadow of other vegetation that has learned to nourish itself in the sun.

We do well to remember, and it is pleasant and profitable to remember, that the perishing of ancient Greece has left us, not the bickerings and petty commonplaces of her ordinary life, but those monuments to her greatness that stand out in bold relief above all that could degrade them by too intimate a knowledge of the meaner elements in the lives of the men who produced them. But we need also to remember how much good has escaped and how much evil has survived as the years have gone by. Some of the types least desirable have longest lease of life. Aristotle theorized about the origin of certain insect pests; Aristotle died, and his theory is obsolete, but the pests are with us still.

\* \* \*

The theory of evolution does not assure us that there shall be no failures, but only that creation as a whole shall not fail. It does not promise that there shall be no loss of type, no experiment not visibly productive of good.

There is sure to be progress, either up or down. Nature is not stationary. The human soul grows better or worse. Let us be sure that our progress is upward. God has a plan for the universe, and in that plan will not be thwarted. It is for us to meet the purpose of God, where it touches our lives, and make that purpose vital within us; else the purpose of God will be wrought without us, and within the sphere of our lives the grace of God will spend itself in vain. We cannot rely on the divine purpose to perform within us and through us what we do not assist. It is for us to work out our own salvation with fear and trembling, while God works in us to will and to do of his good pleasure.

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### Esther: The Timeliness of Loyalty

Professor Paton quotes Luther as saying of the Book of Esther: "I am so hostile to this book that I wish it did not exist, for it Judaizes too much, and has much heathen naughtiness." Of Esther, Professor Paton says: "The only redeeming traits in her character are her loyalty to her people and her bravery in attempting to save them." Granting that Esther had much in her character that is repugnant to the moral sense of the Christian, we may admire her loyalty. Without loyalty neither family nor church, nor state can exist. And the example of loyalty does not cease to be worthy of consideration because the character in which it is exhibited is not altogether admirable.

Every man needs some one he can be loyal to and on whose loyalty he can depend. When we believe in some one and are willing to make sacrifices for him, we really believe in ourselves. Timely support of another in his fight against the sin of his soul and the sin of his environment, even when we are somewhat confused in our notions of right and wrong, and fight because we desire to please, is enlightening and purifying. "Find some one in need of help and give the help needed," is advice that we ought to give to him who asks us to show him the way of salvation. The knowledge that another is defending us against the attacks of ignorance and viciousness increases our self-respect and zeal for righteousness.

The loyalty of the gang is admirable, although the gang is not always governed by the right aim. It is a good thing for the boys and girls in school to support with spirit their groups and clubs. The problem of the teacher is to distinguish between organizations that aid in cultivating the ethics of democracy and those that foster moral and intellectual foppery. The boys of the street hang together. The city is learning to deal considerately with their clannishness and to use it for the making of good citizens. To turn the spirit of loyalty to the side of crime is about the worst blunder a city can commit. This is easy to do and it has been done for ages. The city that thinks kindly of its boys and provides for them according to their needs, may count on their loyalty.

It is the fool who goes about slandering his town to strangers. The wise man knows what slander is and that it is disloyalty. The fool thinks he must talk about what his neighbors lack. He ridicules their taste for music, their crude notions of literary values, and their rude manners. This he does, not as one who would be a kind teacher, but as one who would exalt himself at the expense of others. He fears that he will be thought to share the ignorance and crudity of his neighbors. The wise man lets it be known that he likes his neighbors and that his interests and theirs are one. If he knows literature and science and philosophy and they do not, he places what he knows at their service. He values his education, not because it makes him different from others, but because it enables him to be of some use in the world.

When the minister preaches a sermon that arouses the opposition of many, when members of the church entertain different views of the doctrine and mission of the church, when a prominent member has fallen into sin, then it is time to be loyal. The causes often assigned for the disruption of churches are not always causes. The unwise utterances of the pulpit do not disrupt churches composed of wise men and women who know their reason for being disciples. It is lack of sense and religion that ruins churches; the foolish preacher merely furnishes the occasion. Differences in opinion are unimportant matters where the fundamentals of the faith are held and the spirit of Jesus prevails. The sin of one man

cannot pull down what others have built up unless the sin is augmented by the folly of the church.

The loyal man is often accused of disloyalty. The reason is that he has the larger loyalty. He is accused of denying the faith by those who think the last word has been spoken in the creeds. History shows him to be more of a believer than his enemies, as in the case of Luther, Calvin, Knox, and Campbell. Jesus was loyal to the whole truth and to the human race. His accusers were loyal to a part of the truth and to a small fraction of the race. They wronged their race by trying to exclude humanity from their sympathy. He served his people by serving all men. [Mid-week Service, April 30. Esther 2:15-20; 5:1-16.] S. J.

### The Episcopalian and the Disciples

"This may be considered the most important step yet taken in this country looking toward the ultimate reunion of Christians,"—these are the measured words with which *The Churchman*, the New York Episcopal organ, sums up its account of the conference between the Disciples' Commission on Christian Unity and the Episcopal Christian Unity Foundation a report of whose action was published last week in *The Christian Century*.

Probably the *Churchman's* estimate of the significance of the resolutions adopted by the conference is somewhat exaggerated, biased no doubt by the fact that the declarations deal altogether with matters dear to the Episcopalian heart. Whether, on analysis, the resolutions are taken to mean much or little it will at least sound strange to the Disciples' ears to hear their commission speaking with fluency and approval in the language of episcopacy. Those whose religious ideas have been formed wholly within Disciple associations will be somewhat startled to find the signatures of seven representatives of our communion affixed to this series of declarations.

We hope our readers will turn back to last week's issue and re-read the report of the conference as given there. It is our purpose in this article to inquire somewhat into the content and aim of the resolutions subscribed to by the two commissions and to present candidly our opinion with respect to the proceeding as a whole. A bit of editorial autobiography is essential, however, in order to give our readers a suggestion of the spirit in which we write. It was our purpose on first hearing of the resolutions to interpret them as a signal step in advance; to say something like the *Churchman's* utterance at the head of this article. The gentlemen composing the Disciples' commission are of such character and wisdom as to make a strong presumption in favor of any action their commission may take. Besides, our earnest desire is strongly in the direction of interpreting favorably every event that in any degree points toward a better understanding among the followers of Christ.

We therefore essayed to "hail with delight" the apparent unity of sentiment between Episcopalian and Disciples on these seventeen resolutions. But when half-way through the task we looked back over what we had written and found that our pen had hardly finished the opening congratulatory paragraph when it slipped into an analytic and critical interpretation of the resolutions. This will not do, we reflected with self-rebuke. The resolutions may be ambiguous, or empty, or inadequate or even misleading, but the cause of unity will be best advanced by interpreting them charitably, we said. And so, destroying what had been written, we put our pen again to its duty. But again it refused to indite the sentiments we had set for it. The resolutions yielded little to kindle the enthusiasm of a pen accustomed to advocate free, democratic Christian unity as conceived by the Disciples of Christ. And they yielded much that suggested distrust and doubt as to the simple good faith of the Episcopal commission in presenting them.

Thereupon we brushed our incomplete manuscript aside and sat back to study afresh and with candor the document before us. The conclusion to which we came is expressed with complete candor in this article. We believe in the simple, earnest good faith of the Disciple commission. Its members had been making repeated journeys to New York to confer with the brethren of the Episcopal commission, and no doubt felt that something definite must be done to justify these conferences and to serve as a basis for further intimacy. They deeply yearn for the unity of the Church. Like most of us, they have gotten past the stage where they care to press finical distinctions into a discussion of the basis of unity. They do not demand that overtures and resolutions be worded in the vocabulary of Alexander Campbell. It is substance not nomenclature with which they are concerned. They wish to go more than half way to meet any group of Christ's followers.

Our present criticism does not lie against the Disciples' commission but against their Episcopal conferees. Instead of matching their Disciple brethren's irenic and gracious spirit we cannot shake off the belief that they took advantage of it to gain prestige for their own distinctive tenets. The resolutions adopted deal in concepts quite foreign to the Disciples' thinking. There are very slight, if any, signs that they were produced by any degree of collaboration of the two commissions. The Disciple members suggested revisions in a few phrases, "to make the meaning clearer," but they contributed not one positive idea to the entire series. Note

the unfamiliar sound of some of the declarations. Here for example is the second:

"We accept the Apostles' Creed and the Nicene Creed as expressing fundamental doctrines of the Christian faith, and as an adequate basis for any further formulated statement of Christian truth which may be needed."

This is a brand new way for Disciples of Christ to be talking. To admit that any other creed may ever be "needed" except the statement of personal faith in Jesus Christ whose classic formulation is preserved to us in the words of Simon Peter at Caesarea Philippi is somewhat revolutionary, is it not?

Resolution number 7 is a declaration concerning the divine authority to perform the act of ordination. This authority "comes from God the Father through Christ the Mediator, by the Holy Spirit as the living agent in the Church," says the resolution. The effect of these words is plainly to place ordination by the side of baptism and the Lord's Supper as an authoritatively established ordinance, making the number of the "sacraments" three instead of two as stated in the third resolution.

This, to Disciples, is a decidedly unfamiliar classification.

Resolution number 9 is, in appearance, merely a statement of historical facts concerning the "common succession of orders" "from very early times" and concerning the variety of administration of these orders since the Reformation. Taken literally one wonders why it was thought profitable to solemnly "resolve" concerning historical truisms of this sort. The conference might just as well have passed the following declaration: "Resolved, that Julius Caesar was once emperor of Rome." There is no question that ordinations have been performed in a variety of ways; the question is whether these ordinations are mutually to be regarded as valid and sufficient by the several bodies. If our Episcopal brethren intended to imply that they did so regard Presbyterian, Congregational and Disciple ordinations it seems strange that they did not so word their declaration as to convey that meaning. But if they did not wish to convey that meaning the whole resolution bears a disingenuous aspect and is no less than an insult to the Disciples who innocently subscribed to it.

That the Episcopal commissioners intended to imply any such tolerance of other than their own orders is hardly probable in view of the many expressions of a contrary sentiment emanating from representative Episcopal authorities. And further light is shed upon their subtlety of purpose in proposing these empty historical declarations when one reads the succeeding resolution. It is a strange mixture. Why should American Disciples and Episcopilians be resolving for a union of the church of England and the Presbyterian church in Australia and Tasmania? Is it because certain procedures can be suggested in a resolution applicable to the churches in those far away countries, which probably would not be entertained for a moment if applied to the bodies represented at the present conference? Was the irrelevant and exotic Tasmania and Australia resolution retained in an indigenous context for the sake of planting its germ idea in unfamiliar ground?

It would seem so, for its germ idea could not have found even momentary acceptance in the minds of Dr. Ainslie and his fellow commissioners had it been presented frankly for what it is. The germ idea is mutual re-ordination. "A union . . . in which each church [Anglican and Presbyterian, in Tasmania and Australia] shall confer upon the ministers of the other all the rights and privileges necessary for the exercise of their offices in the United Church, so that . . . all the ministers . . . shall have equal status." These words have the aspect of fairness, of mutuality, of give and take. But looked at the second time the proposal is seen to be onesided, uncompromising, all take and no give.

Neither the Presbyterians in Tasmania nor the Disciples in America have any desire to reordain the Episcopal clergy, and the Episcopilians do not "care a rap" about being reordained by either Disciples or Presbyterians. If they should accept it in exchange for our acceptance of reordination at their hands there would be no little laughter in Episcopalian sleeves. If the gentlemen of the Episcopalian commission inferred from Dr. Ainslie's commission's approval of this resolution that the Disciples could condone the self-stultification implied by participating in a sham procedure of that sort they are laboring under a delusion. To the Disciples any proposition for unity based upon the presupposition of present unequal ministerial status and the necessity for reordination in order to create equality of status is thoroughly repugnant. Nor does our commission itself—we cannot think otherwise—represent its own mind in seeming to tolerate the suggestion contained in this resolution.

Christian unity is not coming by way of putting our necks under the yoke of more dogmas, but by getting our necks out of whatever dogmatic yokes now burden us.

It may be that the united Church shall wish to have bishops and such an organization as the Episcopal church now has—and again it may not—but if it does it will be because that kind of organization *does the work*, not because it "comes from God the Father through Christ the Mediator," and so forth, and so forth.

This leads us to say frankly to the members of the Disciples commission that, in The Christian Century's opinion, they are looking for Christian unity in the wrong direction. It is not coming in the Episcopalian way; it is coming in the Disciples' way. The Episcopalian way is the ecclesiastical way; the Disciples' way is the sociological way. The ecclesiastical method keeps alive old problems and dogmas and tries to effect an agreement among Christ's people upon them. The sociological method tries to forget the dogma of the episcopate and the dogma of immersion-baptism, and all of the miserable lumber with which the Church is burdened, and strives to *create* unity through doing Christ's work among men.

The ecclesiastical method takes us backward, the sociological method takes us forward.

Christian unity lies in the pathway along which the modern ideal of service is taking the Church. All the institutions of the Church, and the Church itself, are being translated out of the dogmatic categories of the past into the social categories of the new time. When the churches come to regard their institutions and ordinances as possessing value according to their function, they will not only have a new apologetic with which to displace outlived dogmas, but they will have found a stable ground for freedom and unity.

Some reader may think that we are unduly suspicious in our examination of this document which the shrewd leaders of the Episcopal Foundation persuaded the Disciples' commission to sign. To which we reply by pleading guilty to a considerable degree of suspicion. In addition to the facts which form the subject matter of our present criticism we may be allowed to give two other reasons for being unable to judge the attitude of our Episcopalian brethren with full presumption of their guileless good faith.

One of these is the conspicuous absence of the baptism problem from the resolutions. It will be recalled that at a previous conference of the two groups a paper on Christian baptism was read by a Disciple representative. With certain views set forth in that paper The Christian Century holds sharp disagreement. But it was reported that it elicited the cordial approval of the Episcopilians who heard it. They are said to have expressed their belief that immersion was the primitive mode of practicing baptism, that it, better than sprinkling, preserved the symbolism with which St. Paul invested the rite, and they called the somewhat surprised attention of the Disciple commissioners to the fact that in the Prayer Book's baptismal rubric immersion takes precedence over pouring or sprinkling.

In a series of resolutions adopted by Episcopilians and Disciples as a "basis for further procedure" toward unity and intended to do justice to the convictions of both participants it is hard to comprehend how not one matter characteristically vital to the Disciples was touched upon. Fifteen out of the seventeen resolutions deal with things vital to Episcopilians and quite foreign to the Disciples' habits of mind, while the other two deal with points common to all evangelical protestantism. If the cordiality expressed by the Episcopalian group toward the baptismal views of President Kershner was anything more than shrewd courtesy anticipating the occasion when one of their own group should read a paper on the episcopate, why was there not incorporated in these resolutions some declaration of the common ground between the two groups on the baptism question?

At the present moment we can imagine no answer to this question except that the Episcopalian group was more concerned to gain the approval of the Disciples for their own orders than to find a real basis of unity on common ground between both bodies.

But be that as it may, (and we shall be grateful to be shown our error), we give another, and this time an unambiguous reason why we find it difficult to receive Episcopalian overtures for Christian unity with a mind completely disarmed of suspicion:

The Episcopal church cannot consistently and graciously talk with others about Christian unity while it refuses to recognize the equality of status between its ministers and those of the churches whom it approaches with its overtures. Its arrogant claim to superiority of orders, its refusal to allow any save Episcopally ordained clergy in its pulpits, its characterization of itself as "the Church" and others as merely "religious bodies" makes it impossible for these religious bodies to regard its overtures for unity as other than a compound of the pure gold of Christ's passion with a considerable alloy of ecclesiastical guile and ambition.

This is very frank speech, but we are persuaded that Christian unity is advanced by candid expression of convictions and of criticisms more than by unctuous courtesies that hide the real problems.

Two things are absolutely indispensable as a guarantee of sincerity in Christian union talk and practice:

One is the outright, unqualified, sincere acknowledgement of the equality of status as members of the Church of Christ of those to whom the plea for unity is made—an acknowledgment not belied by a contrary practice.

The other is the outright, unqualified and sincere acknowledgement of the full ecclesiastical status of the ministry of those

churches embraced in the plea for unity—an acknowledgment also not belied by a contrary practice.

No religious body may expect to command the disarmed attention of the Christian denominations for its overtures of unity if it assumes a position of exclusiveness either in respect to its membership or in respect to its ministry or "orders." A church that refuses to receive into its membership a person bearing a credential of membership in another church because he was not baptized by immersion discredits that other church as something less than a church of Christ. A church that refuses to admit to its pulpit a minister ordained by another church discredits that church as something less than a church of Christ. For either of these churches to talk of Christian unity to those whom they thus discredit and disfranchise is an affront. The only unity they

can have in mind is the unity of triumph for their dogma or benevolent absorption by their sect.

And we are compelled to say, against the inhibition of strong desire to the contrary, that the meekness of the Disciples' commission in the conference under present review gave occasion for our brothers of the Episcopal church to push their propaganda so far that their lack of gracious consideration for the convictions of their Disciple conferees cannot fail to be discerned by any normally sensitive reader of the resolutions. We hope the Disciples' commission will have other and frequent conferences with the Episcopal brethren. The value and fruitfulness of these conferences is greatly over-rated by many, but they have value nevertheless.

At one of these conferences it might be well to discuss—not baptism nor the episcopate—but the Disciples' plea for Christian unity!

## An Important Announcement

In previous announcements of the organization of the Disciples Publication Society it has been stated that the basis of membership and the plan of relating the Society to the general brotherhood of the Disciples remained to be determined in the future.

It was felt that to simply inform our constituency of the fact that the private corporation known as the New Christian Century Company had transferred its affairs to the Disciples Publication Society, a corporation for public welfare—known in legal phrase as "a corporation not for profit"—would enlist the good counsel of our friends, the leaders of the churches, in deciding upon the best form of organization for the new corporation. The main body of the by-laws was therefore not written until several months after the charter was obtained.

Meanwhile through much correspondence and conference the plan of organization has been developed and we find hardly less satisfaction in presenting it to the readers of *The Christian Century* than in making the original announcement four months ago.

At that time the single characteristic on which the organizers were agreed was that the Disciples Publication Society must be thoroughly democratic and representative. It was felt that perhaps some kind of self-perpetuating group, appointed once for all by the organizers, would prove to be the only practicable plan of constituting the Society's membership. Never wholly satisfied that such a plan was "thoroughly democratic and representative," the organizers have listened to suggestions and labored earnestly to work out a plan by which the churches and Sunday-schools of the brotherhood should truly own and directly control the affairs of the Society.

The plan as finally adopted is very simple.

It puts this enterprise completely in the control of the people.

It gives to the churches and Sunday-schools the power to say what kind of a house this shall be, and who shall manage it.

It puts not only the profits but the property and the policy in the hands of the churches and Sunday-schools.

It brings down to a reality the ideal of a brotherhood publishing house.

\* \* \*

The following digest of the by-laws will set forth the wholly mutual and unselfish character of the organization. The reader will bear in mind that the Disciples Publication Society is incorporated under the laws of Illinois as "a corporation not for pecuniary profit." It therefore has no capital stock, no individual owners. Private persons do not benefit by its earnings. According to its charter its profits are to be appropriated to the cause of religious education as represented in the work of missionary societies, Sunday-schools, colleges and other organizations that promote Christian progress through Christian culture.

In lieu of private stockholders members of the Society are named by local churches and Sunday-schools. Any church or school purchasing \$100 worth of literature or merchandise from the Society is thereby entitled to name one member.

A church or school is not limited in the number of memberships it may earn, and it is entitled to name one member for each membership certificate held. In every meeting of the Society each member is entitled to cast one vote.

Credit coupons are issued from time to time for all purchases of literature or merchandise amounting to five dollars or any multiple of five dollars. Upon presentation to the Society's office of \$100 worth of these coupons a membership certificate is issued.

Membership certificates cover a period of five years, at the end of which period a new series of certificates is issued, based upon patronage then current.

The meetings of the Society are held annually.

The executive management of the business of the Society is committed to a board of directors who are elected by the Society at its annual meetings.

The Society itself at its annual meetings determines to what agencies or institutions its profits shall be appropriated.

The first annual meeting will be held after 200 membership certificates have been issued, at the time and place of the next succeeding General Convention of Churches of Christ.

The directors and other officers will make to the Society at its annual meeting full and complete reports of the affairs of the Society.

Honorary members of the Society may be appointed on account of service or counsel and all who aid in establishing the Society by purchasing its bonds are called supporting members and are entitled, until their bonds are retired, to the same rights and privileges, including the vote, as the regular members appointed by churches and Sunday-schools.

The Society is thus a thoroughly mutual, unselfish and democratic organization, from whose affairs private control and the motives of private gain have been effectually eliminated. Its sole aim is to advance the cause of religious education and serve the Kingdom of God.

\* \* \*

With this problem of defining the membership of the Disciples Publication Society finally determined and out of the way, our workers are setting themselves to the constructive task with energy and enthusiasm. Mr. Morrison will at once begin personally to solicit subscriptions to the bond issue to provide the capital needed for adequately promoting the circulation of *The Christian Century* and the publication of Sunday-school literature. With practically no effort on his part several thousand dollars worth of these bonds have already been subscribed by volunteer purchasers who desired, in this way, to convey their substantial interest in the new enterprise. To all these friends the Society expresses its grateful appreciation. Others not a few have indicated their intention of participating, and need, no doubt, only a personal word. Dr. Willett's long absence abroad has made it, naturally, very difficult for Mr. Morrison to be away from the office on trips of financial solicitation. With Dr. Willett's early return, however, and with his assistance both in editorial service and in "opening the door of opportunity" to our friends, it is believed that the summer months will not have passed before our goal of \$25,000 capital is reached. Meanwhile we ask our friends who are prompted to have a part with us to communicate with us on their own motion.

While the capital is in process of being secured actual development of the business of the house is going on. Larger and more adequate quarters, though still modest, are being prepared for the Society in the United Religious Press Building. Into these we will move before May 1. Ampler facilities for handling our enlarging Sunday-school business will then be afforded.

To the Bethany Graded Lessons, which constituted practically the entire stock of Sunday-school supplies handled by the old company, has been added a complete line of Sunday-school literature and merchandise. We wish to call special attention of all Sunday-school workers to this fact. Whereas, heretofore, the patrons of the Bethany Graded Lessons were compelled to purchase other supplies of other houses there is now no reason for dividing their orders. Additional publications are being prepared by the Society, and for those publications which it is not desirable at this time to issue from our own presses we have made selection from the whole field of Sunday-school literature of those materials which are regarded

as absolutely the best and most attractive. These publications the Society will provide, thus furnishing our schools with an entire body of literature and other supplies as well as the graded lessons.

A bulletin of the Society's publications is being prepared and will be issued at an early date. Meantime it is hoped that not only pastors but all church workers reading this announcement will call the attention of their superintendents and teachers to this larger service which the Society purposes to render. The summer quarter is a good time to put the best literature into your Sunday-school.

Meanwhile, in simple sincerity we wish to say that as the management looks to the churches and schools for whatever authority it possesses so it looks to them for guidance and support. Nought but

feelings of humility possess us as we contemplate the future of this enterprise whose natural working out will bind our churches and schools into an intimate, mutual and unselfish fellowship. We are beginning modestly, humbly. In business policy it is our purpose to move forward conservatively. We wish to draw to us as co-workers in the administration of the task of religious education the finest spirited and most talented men and women of the church. In selecting our colleagues we will not move fast. In this formative period, pending the first meeting of the Society, our management is, of course, based upon our own appointment, but we earnestly desire to so administer the Society's affairs that the report rendered to the first meeting may be an occasion of satisfaction to all the churches. DISCIPLES PUBLICATION SOCIETY.

## DR. WILLETT'S MISSION TOUR

### Through Manchuria

If anyone doubts that Japan is planning to make Korea (Cho-sen) an integral part of the empire he has only to reflect upon the money the imperial government is putting into railway equipment in the peninsula. It would be too much to say that the railroad lines in Korea are equal to those in Japan proper. But very large sums of money are being spent on their improvement, and already they begin to rival the excellent transportation facilities to be found on the Island.

The main line that runs north through Korea from Fusan to Mukden is well ballasted, and sustains a good train service. In addition to the regular daily schedule, three times a week a first-class train is run through to connect with the mail and passenger traffic of the Trans-Siberian route with which close connection is made at Harbin. This Korean train is up to date in all regards. It carries not only the usual complement of first and second-class coaches, but a dining car and a typical Pullman sleeping car. It is probable that this service is run at considerable loss to the government. But no doubt it is deemed a good advertisement of the line, and an aid in the industrial development of the land by foreign capital.

On the morning on which we took this train for Mukden the Korean agent of the line, who had already called on us at Seoul with offers to help us in any manner possible, came to the station, escorted us to the train, took us into the Pullman coach, and with the adolescent pride of the possessor of the latest device for comfort, showed us the manner of operating this perfectly good American car, as if it must be as interesting to us as to most of his clients. I had to compliment the members of the party afterward that they did not betray their amusement, but commented with discreet enthusiasm on the berths, the electric lamps and the inlaid wood-work.

The landscape of Korea cannot be inviting at any season of the year, though no doubt after the spring rains it looks fresher and more attractive than in November. But the combination of cold and bleakness made it seem dismal indeed. The little villages huddled in some nook of the hills seemed hunting for warmth. It was hard to believe that in the little rice fields, with their mud dykes to keep in the needed water of the rainy season, they could ever grow a crop. And the angular, rough-featured people, with their dirty white garments and their heavy burdens, crossing the plains or climbing the mountain sides, exhibited a stolid, pathetic type of life in striking contrast with the usual joyousness of the Japanese, or even the cheerfulness and intelligence of those Christian Koreans we had met.

#### The Journey to Mukden.

It is a journey of twelve hours from Pyeng Yang to Mukden. Late in the afternoon we came to Antung on the banks of the Yalu River, which divides Korea from Manchuria. Here we stopped for some time to change engines, pass the customs examination, and attend to the hundred other items that seem to offer oriental trains such excellent excuses to linger for unconscionable periods at the stations. But here it was interesting to see the wholly new type of people on the station platform. The Korean was disappearing, and the Chinese took his place. A new railroad bridge was being installed, and the workmen were Chinese. The policemen and soldiers along the station platform were Chinese. One did not need to ask what would happen when the Korean came into competition with either the industry of the Chinese or the cleverness of the Japanese.

Of course Korea and China face each other across the Yalu, and on each side of the river there is a town. A considerable military

force of Chinese is quartered at Antung, and in these new days of the Chinese republic the soldiers are not always subject to that discipline which prevails in a more settled land. The next week after we were there we heard that on the very next day a company of Chinese soldiers broke out in a semi-riot, refused to obey orders, crossed the river and looted several streets in the Korean town. But that time the government was equal to the emergency, for the rioters were arrested, tried by court-martial, and beheaded on the parade ground.

We reached Mukden late in the evening, and soon found our rooms at the Yamato Hotel, at the station. The city is three miles distant, and to one intending to leave soon it is easier to take quarters near the railroad. It was interesting to be near the station at the train hours. The large waiting room was filled, most of the time, with a miscellaneous crowd of Chinese, waiting to buy their third-class tickets or to pile themselves into their third-class cars, that looked hardly better than cattle pens. Yet there were many Chinese of other classes who traveled in better style and displayed complete acquaintance with the modern and western service.

And besides the Chinese there were Koreans, Japanese, Russians, and travelers from all the lands of the West, who had come up from Japan or down from Siberia or over from China. It was a veritable clearing-house of peoples.

#### Mukden in History.

The next day we spent in seeing something of Mukden. The memories of the important part it played in the Russian-Japanese war are in evidence on all sides. The fine new memorial to the Russian soldiers who fell at Mukden is one of the first objects passed on the way from the station to the city.

As the ancient capital of Manchuria, Mukden had a prominent role in earlier times. It is surrounded with a wall of considerable strength, pierced with gates on the four sides, each gate being a highly decorative feature of the place, with its three or four stories rising one above the other, each topped with the high-peaked roof so characteristic of China. In this city too are the old palaces of the Manchu dynasty, before these rulers took their way to Peking to become the lords of the newly conquered China, over which they were to hold the sway of a foreign race for so many generations.

Out some five miles from the wall are the tombs of the last of the local Manchu kings. One drives out over, or rather through, roads that seem bottomless as the abyss. It was a long, jolty, cold ride. But one beautiful thing we saw on the way. It was the American flag, floating above the consulate. It received the hearty salute of that group of Americans, as it always does wherever we have seen it. We should like to have called on the consul. We have usually done this when we could. Some of these gentlemen we have found it a satisfaction to meet. In the smaller places their position is not alluring. And now and then we have been made to feel that a call from visitors from the homeland is a pleasure to them.

On the way to the royal tombs we passed through an ancient cemetery. It was a great flat, barren tract, dotted all over with little mounds, where the earth had been heaped up over bodies laid on the top of the earth. In some cases a pit is dug, but this is not necessary. No stone or any device marked a single grave. It was a lonely place, but many such we saw in passing through Manchuria and China.

#### The Tombs of the Rulers.

When we finally approached the tombs of the dead rulers we noted the monuments set along the road leading to the mausoleum.

## Disciples' Table Talk

### Fighting Evil at "Old Vincennes."

"I am personally little troubled about how evil began in the world," declared E. F. Daugherty, pastor at Vincennes, Indiana, and just now engaged in a fight with the evil forces in that city, "but I'm majorly troubled by its present existence and the activities of those whose specialty is the extension of its power. My life and your life has little to do with the past—the origin of things—or with their endings; the weight of present responsibility is on our shoulders, and the battles which try our souls are present battles—for, it's ours to feel the heel of evil on our necks in shameless subjection to its sway, or to stand in the majesty of moral manhood and have the law observed, the law which is the only human guarantee of rights and liberties." Commenting on the evil powers which possessed men of the Bible time, the minister showed with what pitiless severity Jesus dealt with them. "Between the cause of Christ and the cause of Satan, here or anywhere," he said, "it has been, and will continue to be a fight to a finish, a war without quarter. God or Mammon shall possess this world in time, God or Mammon shall have the life and love of every man. The issue is ceaselessly on, and will be settled by a conflict of ages. Through it all the cry of the powers of evil has been, 'Let us alone—what have we to do with Thee, Thou Jesus of Nazareth,' and the unmistakable truth may always have a rational emphasis, 'for this cause the Son of God was manifested, that He might destroy the works of the devil,' even with his boasted unchallenged and impudent strength in Old Vincennes; a purpose which, however it may halt and drag in our town, about the world presses on and on to consummation—a purpose conquering, and here, in God's good time, to conquer."

### Ohio's Large Sunday-Schools.

Probably the largest Men's Bible class in the country is that at Nelsonville, O., taught by R. A. Doan, graduate of Hiram College and prominent business man. On a recent Sunday 1,041 men were in attendance at the regular session of the class, while its average attendance for some weeks has been in the neighborhood of 500. Another "feature" in modern Sunday-school history is the school at Canton, Ohio, directed by P. H. Welshimer. Probably no city of its size in America has so large a per cent of its voters actually attending Sunday-school. It is encouraging to know that such an army of Bible men and women are at the guns in Canton, where, according to "The American Issue," the city council recently made it legal for the saloons to keep open twenty-four hours a day.

### How About the Rural Churches?

Grant K. Lewis believes that the greatest single question before the Disciples of Christ to-day in the way of church conservation and statesmanship is that of the rural church. Recent estimates, based upon definite statistics gathered from representative communities, show that during the last decade, including all denominations, 1,000 churches were deserted in Illinois, 750 in Missouri, 600 in Tennessee, 300 in Kentucky, 200 in Louisiana, and over 10,000 in the entire country. The abandonment of these churches has been accompanied by the removal of a large number of owners of farms and their occupancy by tenants. The Department of Agriculture has sounded a warning in repeated bulletins, declaring this to be one of the greatest dangers to country life in America. It may be safely said that eight out of every ten of our churches are either in the open country, a little village, or a town of 2,500 or under. A study of more than 700 country and village churches, made by the Presbyterian Department of Rural Life, in communities as

widely separated as Missouri, Illinois, Indiana and Pennsylvania, show fully sixty per cent of them as either dead or on the decline. There is a tremendous revolution going on in the life of the country church. We have no reason to believe that our churches are any better off than the average. The above report shows that we are among the most vigorous in the communities investigated, but not that we are any exception to the general rule. In our small village and country churches we certainly have a problem that challenges our deepest concern. It is encouraging to note that the American Society has organized a department of social service which has already begun special studies of this problem. We have the assurance that a thorough investigation will be made in Illinois through a committee appointed by the State Board of which H. H. Peters is chairman; in Nebraska by a committee of which H. O. Pritchard of the Cotner church is chairman; in Missouri by A. W. Taylor, secretary of the Social Service Commission; and in Indiana by Professor Lumley of the College of Missions.

### Mission Forces Uniting for Efficiency.

The Home and Foreign Mission Societies of America have decided to enter a great united missionary campaign next September. There is to be a five months' educational campaign during which time one thousand conferences and conventions are to be held throughout the land. Then, next March is to be used for a nation-wide every-member canvass for home and foreign missions. F. M. Rains declares that this is the most significant campaign of modern times. It is a hopeful sign that an avalanche of orders for Children's Day supplies is coming to the mission rooms at Cincinnati. Eight hundred more schools have ordered supplies than at this time last year. There seems to be no doubt that the Sunday-schools will give \$100,000 for foreign missions this year. A news item that will interest many is that great anxiety is expressed concerning the health of James Ware, our veteran missionary at Shanghai, China. He is said to be but a shadow of his former self. Mr. Ware has been in the service of the Foreign Society for about thirty years.

### R. H. Miller's Work in Buffalo Appreciated.

The close of R. H. Miller's ten years' work at the Richmond Avenue Church, Buffalo, was fittingly celebrated, and as a substantial token of appreciation of the good service that has been given this church by Mr. Miller and wife, the congregation has granted a three months' leave of absence and a purse of money for a tour in Europe. Mr. and Mrs. Miller sailed from New York April 19. On the evening of April 9, more than two hundred members of the congregation tendered its pastor and his wife a reception in the Community House, appropriate services reviewing the work having been held Mar. 30. It was in 1903 that Mr. Miller accepted a call to this church, having been preceded there by J. L. Wharton, J. M. Trible, F. W. Norton, Lloyd Darsie, B. A. Jenkins and J. M. Philpott. The following are some of the achievements that have marked the period of Mr. Miller's faithful pastorate: In 1904 the church became a Living Link in both foreign and home missions; in that year the missionary offerings became 47 per cent of the total money raised in the church; in 1906 the National Convention was entertained at Buffalo, Mr. Miller heading the convention committee; in 1911 a \$40,000 Community House, with complete facilities for Sunday-school, including gymnasium and club house, was built; in 1911 the church entertained the Jubilee Convention of the State Missionary Society, the greatest in its history; in 1912 the Church School was organized and seventy-five students were graduated from the school of church

methods; with the beginning of 1913 the congregation was organized on the group or parish plan; the Christian Woman's Board of Missions, the largest society in the state, is now a Living Link in missions. During Mr. Miller's ten years' ministry 565 have been added to the church. Besides doing faithful service within the church, Mr. Miller has done notable work in behalf of the High School Bible Club, the Y. M. C. A., the Boy Scouts, and the teacher training movement.

### Our Duty to the East.

Speaking about the duty of the Disciples in evangelizing the crowded districts of our east coast, L. E. Sellers, of Philadelphia, offers the following pertinent argument:

"We do not need to establish our cause in the East because she is not already religious or because here people are not already supplied with religious institutions. Our apology for doing work in this great and hungry field is that these millions are entitled to the best type of religious instruction and church life obtainable. It is not enough to be religious. The Moslem is religious. Why not in being religious seek the fountain heads, turning away from the pools and cisterns of men's construction, that the sweet waters of Christ and his Church as they flow from the New Testament may satisfy every thirst of the soul? Man is entitled to the best. Obviously tradition, formalism, credal bondage, over-worked ecclesiastical machinery and other devices of men that divide the body of Christ have been substituted for the plain, simple teaching of our Lord respecting the individual life and the democracy of his Church. Just here is where the Disciples of Christ may and must render a signal service. Our task in the East is not merely to evangelize but to correct, crooked things must be made straight. Things religious must be placed in their order of precedence, and the beauty and necessity of a return to the Christ ideals must be shown and insisted upon."

### "Christ More than Career."

"Matthew was a young man with a fine position as a tax collector for the Roman government, but he gave it up to follow Christ. He did not make this change of employment because he expected to reap any personal advantage, but because he saw a chance thereby to be of greater service to the world," said W. F. Richardson, pastor of First Church, Kansas City, in a lecture to young men recently. "This young man had a promise of a business career that must have been the envy of the other young men of his time. He held a position of trust where industry and honesty would pay richly in promotion; but he saw the way to a better career, so he resigned."

### Illinois Wins Scholar.

The church at Centralia, Ill., is fortunate in securing the services of D. S. Robinson as its minister. Mr. Robinson will begin his work May 1. He is a graduate of Butler College and of Yale University, having received his M. A. and B. D. degrees from the latter institution last June. He led his class in scholarship and carried off all the honors, including the Hooker Fellowship, which entitled him to spend the past year in Marburg, Germany, where he took special work in theology. Mrs. Robinson is a graduate of Butler, also of Indiana State University.

### "Preacher Most Important Man."

"The preacher is the most important man in any town, potentially. He is not only the most interesting man, but he is the last one in the community that the people would allow to die. Sermon making is the biggest job in a town. It stirs the whole country upside down when it is done right. A minister can do more good on Sunday than is done by others all week." This was the declaration of President Joseph L. Garvin, of William Woods College, Fulton, Mo., in an address delivered at the closing session of the Central

Illinois Christian Ministerial Institute, recently held at Lincoln, Ill.

#### Unifying at Anniston.

The church at Anniston, Ala., has combined its Sunday-school and communion and preaching services into one, moving the Sunday-school hour up from 9:30 to 10 a. m. The minister, L. C. Carawan, makes a fifteen minute appeal and gives the invitation at the close of the lesson period, during which the teachers have striven to prepare the hearts and minds of the scholars for the reception of the minister's message. This plan is found to be far more satisfactory and effective than the conventional method of morning services.

#### Kansas City (Kan.) Minister on Prohibition.

Writing to a friend in a state that is not as dry as Kansas, Elmore Sinclair, pastor of Grandview Church, Kansas City, Kan., says of the effectiveness of prohibition in that state: "It looks as if state prohibition has ended saloon rule here forever. We have twenty-eight counties without a single inmate in their poor houses, forty-nine counties without a single prisoner in the penitentiary, and thirteen counties sent only one each in a year. This city (Kansas City) has not lost much by putting out the saloon. In the first three years of law enforcement rule the city treasury had \$300,000 surplus; before it was bankrupt. Homicides have decreased fifty per cent, taxes decreased nearly one-half, and bank deposits have grown thirty-seven per cent."

#### Syracuse, N. Y., Discussing Union.

A Syracuse daily paper, speaking of the recent talk of church unity, especially on the part of the Episcopalians and Disciples, has the following: "Federation of churches, especially the amalgamation of the Episcopal Church and the Church of Christ, Disciples, with its two flourishing churches in this city, continues the topic of the hour in the religious world. At the meeting of the Clericus Club, composed of Episcopal clergymen at St. Paul's parish house this morning, the topic was taken up by the clergymen, with discussion continuing this afternoon. The Methodist preachers' meeting discussed federation at length, and Arthur Braden of the Central Church of Christ in an interview this morning declared that he hoped that the union of his church with the Episcopal Church would be consummated."

#### S. G. Inman Talks of Mexico.

Invited by Hugh McLellan, pastor at San Antonio, Texas, to speak in the Central Church of that city, S. G. Inman, missionary at C. P. Diaz (changed to Piedras Negras), had something to say regarding conditions in that unfortunate country. Taking as his text, "And other sheep I have which are not of this fold—there shall be one fold and one shepherd," he applied it to conditions in Mexico, and the responsibility of the United States toward our sister country, bringing out the fact that intervention would not solve her problems any more than the "iron hand" had mastered it; but, the religion of Jesus Christ alone, with the loving helpfulness that gives instruction to the eighty per cent of human beings who can neither read nor write, that lifts up the fallen, succors the poor and needy, becomes their "brother's keeper" and guides to "one fold and one shepherd"—such religion will bring peace and prosperity to Mexico.

The North Dallas Church, Dallas, Texas, is planning a new building.

Oklahoma City, First Church, entertained a school of methods April 14-18.

Yorktown, Ind., entertained the convention of the Sixth District of Indiana, April 8 and 9.

C. C. Buckner, of Irving Park Church, Chicago, reports a Sunday-school dinner held April 14 at the Y. M. C. A. Cafeteria.

The church at Kenton, Ohio, has pledged itself to support Miss Emma Sorgen as a "living link" missionary in the foreign field.

A. R. Liverett, pastor at Jefferson City, Mo., has been elected president of the Chautauqua Board of that city for the coming year.

A movement is on foot among members of the church at Franklin, Tenn., to raise \$10,000 for the erection of a new building. Over half this amount has already been subscribed.

At the roll call of the New York churches the following reports of additions were given: East Orange, 21; 160th Street, 2; Russian, 2; Flatbush, 14; Greenpoint, 6; Central, 11.

Summer T. Martin and wife, of San Rialto, Cal., will celebrate the 25th anniversary of their marriage on May 4. Mr. Martin writes that friends are invited to be present on this occasion.

The Baptist, M. E., Presbyterian and Disciple Churches of Oelwein, Ia., are conducting a union meeting. A tabernacle has been prepared for the sessions. C. L. McKim is pastor of our church at Oelwein.

The Russian Mission, New York City, celebrated its fifth anniversary Sunday, April 6. An elaborate program, including addresses by P. F. Jerome and Joseph Keevil, was enjoyed by the two hundred present.

J. T. Shreve, pastor at Ottawa, Kans., spoke before the Kansas State Ministerial Association of Christian Pastors, April 8. The meeting was held at Emporia. Mr. Shreve's topic was, "The Minister in His Pulpit."

John T. Houser, of Davenport, Ia., was the principal speaker at a recent banquet given in Davenport by the Brotherhood of the United Brethren Church of that place. Mr. Houser discussed the topic, "The Bible and Why We Should Study It."

E. E. Elliott, secretary of our National Brotherhood, addressed the Central Illinois Ministers' Institute at Lincoln, April 9, and the ministerial student body at Eureka College heard him April 19 on the subject of "Making Good in the Local Church."

The Central Illinois Ministerial Institute, which met at Lincoln, Ill., elected the following as officers for the coming year: President, David H. Shields, Eureka; vice-president, George W. Wise, Lincoln; secretary-treasurer, R. H. Newton, Atlanta.

Charles Reign Scoville, who was engaged in an evangelistic campaign at Lincoln, Neb., at the time of W. J. Bryan's recent birthday celebration, served as one of the speakers on that occasion. The Commoner reported Mr. Scoville's speech with evident appreciation.

Dr. Peter Ainslie, of Baltimore, addressed a luncheon at the First Church, Springfield, on the plan of unity proposed by the Disciples. At this luncheon were present over 150 ministers and church workers of several denominations, invited by F. W. Burnham, pastor at Springfield.

Judge Curtiss D. Wilbur, of Los Angeles Superior Court, gave an address at a recent banquet of the Men's Bible class, at Pomona, Cal. This class has an enrollment of 142. Miss Edith Apperson went to the Congo field, in Africa, April 3, as the representative of the earnest church at Pomona.

W. G. Johnston, superintendent of missions and city evangelist at St. Louis, has resigned from that position to accept the pastorate of the Hammett Place Christian Church in that city. Mr. Johnston has been in charge of St. Louis missions for the last two years. The Hammett Place Church is considering building a new edifice on a location farther west.

The Association of Colleges of the Christian Church which held its annual spring conference at Christian University, Canton, Mo., considered, among other problems, the Christian Missionary Society to supply 2,000

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Address the Dean for further information.

college graduates a year for eight years—1,000 in the foreign field and 1,000 in the home field—to meet the needs of enlargement.

Since the destruction by fire, in January, of the First Church at Findlay, O., some negotiations looking to a union of our two congregations in that city have been in progress. As to the advisability of this union considerable diversity of opinion appears to exist, and at the present time it looks as if the First Church will erect a new building in the territory served by the one recently destroyed.

The churches of the Fifth District of Indiana held their annual convention April 10 and 11, at Fort Wayne. Forty-five churches were represented at the meetings. On the program, among others, were Garry L. Cook and L. E. Murray, of Indianapolis; R. A. Bennett, of Marion; Alice W. Cole, of Huntington; Mrs. O. H. Griest, of Carlisle; Mrs. E. W. Taylor of Indianapolis and Joseph Todd, of Bloomington.

W. J. Wright recently raised \$680 to continue the church at Mayfield, Ky., a living link in the Foreign Society. Mr. Wright has been holding a meeting at this place, where J. J. Castleberry ministers. With the Sunday-school collections added, the missionary offering from Mayfield this year will be over \$1,000. On the last Sunday of the meeting Mr. Wright raised \$4,000 to pay off the debt on the parsonage and reading room.

The mass meeting of the Disciples' Missionary Union, New York, will be held at Borough Park Church, May 13, at 8 p. m. The program will especially emphasize Sun-

day-school work. H. B. McCormick will speak on "The Sunday-school as the Recruiting Agency of the Church," J. M. Philpott on "The Sunday-school as the Teaching Agency of the Church," and Guy L. Carter, Eastern Sunday-school Superintendent for the Disciples of Christ, on "The Newest Things in the Sunday-school World."

Dr. Edwin A. Layton, returned missionary from Africa, addressed the Livingstone Centenary service observed at Seattle, First Church. This church has closed the second quarter of the present fiscal year with all financial obligations met. Both local and missionary obligations are cared for by weekly offerings. A progressive step that has just been taken is the appointment by the Sunday-school of a missionary committee, whose task it is to extend and unify the missionary activities of the church.

The Disciples' Missionary Union, New York City, supports seven missions, widely scattered. There are two in New Jersey, one in Manhattan, three in Brooklyn and one in Queens. These missions represent a work among the Russians, Poles and Americans. The reports of the missions for March show the following splendid work done: days of service, 84; baptisms, 18; other additions, 2; average attendance at Bible-schools, 600; average attendance at church services, 301; total money raised, \$476.32.

Some good things are reported from the church at Franklin, Ind., W. J. Wright, pastor. The congregation raised \$105 for the relief of Disciples in Indianapolis who suffered from the floods, sending in addition several wagon loads of clothing, bedding, fruit, furniture, etc. A good move on the part of the church is the organization of a Young People's Society of Social and Religious Service, which will seek to be of service to the community throughout the year, being especially a medium of aid in times of disaster.

The Central Church, Terre Haute, George Darsie, minister, reports the following recent events in its church life: A special Sunday-school session, entertained by the Rose Polytechnic Mandolin Club, of Terre Haute; a rally for men and boys, with aim set at 500 men and boys present; a rally for women and girls; and a Mothers' Day. A grand Army Day is also being arranged for. This church reports twenty additions during March. A flood and tornado relief fund of \$250 was raised by the congregation, together with the donation of much food and clothing.

F. C. Lake and A. B. Houze, pastors at Lima, O., write that the Central and South Side Churches unite in extending a cordial invitation to all Ohio Disciples to attend the Lima Convention, May 19-22. The convention sessions will be held in the new and commodious Central building on West North street. Much confusion will be avoided if delegates will inquire for the Central Church of Christ. Another religious body is known locally as the First Christian Church. Homes will be open to delegates at \$75 for lodging and breakfast. Luncheon and dinner can be had at good hotels and restaurants at popular prices. The management asks that those expecting to attend give early notice of that fact.

Louis S. Cupp began his fourth year as Chancellor of Christian University, Canton, Mo., April 1. Last year he collected \$180,265 for the school. The total cash results of his work to date are \$311,284, which refers wholly to new resources and does not include tuitions or income from endowment. Christian University now has over \$400,000 invested, of which \$230,000 is in productive endowment. Outstanding obligations amount to about \$12,000. Last year two new dormitories, gymnasium and central heating and lighting plant were erected and equipped at a cost of over \$90,000. Mr. Cupp reports that the school needs \$30,000 for an Institute of Fine Arts, \$2,000 for books, \$25,000 for an Industrial Farm, larger endowment and 500 students.

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The "Standard" Makes and Contains Its Own Heat

Works while it is heating, beats while it is working. Saves miles of walking.

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No waiting, no stopping to change irons. Right heat. Easily regulated. No time wasted. Iron on table all the time, one hand on the iron, the other to turn and fold the clothes. The "Standard" is neat, durable and compact; all parts within radius of front and handle. No tanks nor fittings standing out at sides or ends to hinder or be in the way. No wire or hose attached to boiler. Right size, right shape, right weight. Cheapest fuel, out to two cents does ordinary family ironing.

### WHAT USERS SAY.

Alex Stalker of N. Y. writes: "The Self Heating Iron received sometime ago and will say right here it is the most useful time and money-saving device that was ever made. My wife finished a large ironing in two hours that usually took her half a day with the old stove heating irons, and the house is cool. It is certainly just the only iron made. We want the agency." W. F. Farum: "After receiving your iron and giving it a thorough trial it will be a perfect success. My wife is enthusiastic over the work it does and the economy in its use." Mrs. J. E. King, Ill.: "Received iron yesterday in good shape. Well pleased with it. I want the agency." I. N. Newby, Ill.: "Find it to be all you claim for it." Mrs. Jo Sophie Routh, N. Y. "Received the iron O. K. and did my ironing with it yesterday. I like it very



much." A. E. Cover, N. Y.: "Have lighted it several times already and find I can do ironing so much quicker and cleaner than in the old way. Think it is the best thing I have ever had in my house." Miss Roxie Sheets, of N. C.: "Received iron yesterday and am delighted. Have turned off our regular iron and will do the ironing our selves now. Sold the extra iron to the first lady I showed it to." Mrs. Watson C. McNall, N. Y.: "I am more than pleased with it." "Standard" and its work. It is not a bit clumsy. It is a delight to use it." Mrs. Cora Wright, Ill.: "Received the iron Saturday and like it fine." Mrs. C. M. Winstead, Ky.: "Received my iron about three weeks ago. Like it better than anything I ever saw in the way of irons."

So they go—hundreds and thousands of delighted customers—the work of ironing cut in half—the expense of fuel almost eliminated. The rich can buy nothing better. Every iron tested before shipping—fully guaranteed—ready for use when received. Price low—\$4.50. Send to every home. The poor can afford to buy nothing better. Every iron sent before shipping—fully guaranteed—ready for use when received. Price low—\$4.50. Sent anywhere.

**AGENTS MAKE MONEY.** Men or women. Quick, easy, sure. All year business. Experience not necessary. Sells on merit—sells itself. They buy on sight. Every home a prospect. Every woman needs it. Price low—all can afford it. **HOW THEY DO SELL!** Even 2 or 3 a day given \$27 to \$40 a week profit. Sales a day is fair for an agent; some will sell a dozen in one day. Show 10 families—sell 8. Not sold in stores. Send no money. Write postal today for description, agents selling plan. How to get FREE SAMPLE. C. BROWN MFG. CO. Brown Bldg. Cincinnati, O.

## Through Manchuria

(Continued from page 11)

First, there were two columns, whose tops bore a device which reminded one strongly of Roman trophies. It was just a ship beak used to adorn the fronts of the public fora in the Roman towns. Then after entering an inclosing wall through a high and handsome gate, one passed down an avenue on either side of which were pairs of animals in stone, horses, camels, elephants, and beyond them men of priestly or royal class in fitting armor or robes. It seemed almost certain that in these figures one saw the influence of nations further west upon the life and art of this people. Perhaps India and even Europe had contributed to the symbolism of the place.

Then came the great mortuary temple or chapel, which was not the tomb, but the shrine for the sacred tablets with their records of devotion. Then the enclosing wall again at the rear of the great quadrangle, with towers at the rear corners, from which a fine view could be obtained. And outside of the wall, in the heart of a huge mound, probably thrown up for the purpose, rests the body of the prince for whose interment such costly preparations were made. As one walks back through the side avenue of well-kept trees to the spot where the carriages were kept, and where the ragged guardians of the place are sure to be waiting to demand the trifling tip which they have learned to expect, he cannot fail to estimate at something of its value a civilization that could set up such monuments to its dead. Whatever the later weakness of the Manchu, there was a time when he was a warrior, a builder and a ruler of merit. And this is his monument.

The streets of Mukden are interesting to the visitor who comes from Japan and Korea, for he has had no earlier view of the Chinese sort of town. The signs above and before the shops are of the most curious and elaborate sort. Many of them are made after the order of banners or flags, so that the street looks like a holiday scene. And the people are objects of never-ending interest. In this part of China, for Manchuria is a province of the big republic, the queue is still worn by almost all the men. The head is covered with a small round cap, in the center of which there is a little red knot or ball. Then a long-sleeved jacket-coat, and below a skirt, probably lined with some sort of fur.

### Mukden's Fur Shops.

And speaking of furs, this is the place to secure them. The best streets in Mukden have almost numberless fur shops, in which the finest skins, worth a fortune in America, are offered for sale. Everyone wears them in the cold weather. They are obtained in abundance in the mountains by the hunters, and are brought in in bundles by the trappers. There were only two reasons why we did not all of us buy the tempting pelts at the seemingly trifling sums asked. First, of course, we didn't have the money. And secondly, we thought apprehensively of New York harbor, with its menacing, uplifted hand of warning which some foolish and ignorant Americans have supposed to be a symbol of "Liberty Enlightening the World," but which the initiated, that is, those who have been bitten, know means, "Think before you buy."

It was still dark in the early morning, when we took the train from Mukden for the Chinese border. For though Manchuria is one of the Chinese provinces, one hardly feels that he has entered China till he has passed the Great Wall. And there are many shrewd observers of events who are willing to prophesy that not for long will Manchuria remain a part of China. For Japan lies at the door. Indeed Japan is already in Manchuria, and has leased from the Chinese government the right to operate the Manchurian railway from Antung to Mukden, this completing the Japanese line straight through from Fusang to Mukden, the heart of Manchuria. How long will it be before Manchuria goes the way Korea has gone?

### Japan's Prospect.

And just now China is in no condition to stop the clever Japanese program. For Russia is threatening to take over Mongolia, and England is already more than half in possession of Tibet, with a strong military force at Lassa. China can only watch her three threatened provinces with anxiety, while she gives the major part of her attention to self-preservation at home, in the administration of the new republic which is by no means beyond danger of collapse.

And thinking of the problems which confront China on this very soil of Manchuria, we journey through the day, stopping for long intervals at stations where Chinese soldiers draw up in line to protect the train from the robber bands that have more than once looted trains, mail and express offices in recent days, where small merchants offer food and drink to the travelers, and where Chinese crowds hurry into and out of the little cars, the ingoing ones usually getting located first, and then as an afterthought those who desire to disembark slowly disengaging themselves from the mass of humanity and luggage that threatens every moment to push out the car-sides. It is most diverting to see a husky Chinese with a family of several members, all carrying enormous quantities of personal effects, throw himself and his following into a

little compartment in which some dozen people and their impedimenta are occupying the space intended for half the number. And in they go, the last of them, in some remorseless way. Of course they come out again, at least some of them are likely to. You see bits of wreckage dropped out of windows and doors for some time. But in some mysterious fashion they adjust themselves at last, all in the best humor, and the train goes on.

It was after a day of many such sights, and of a multitude of new observations and interests, that we came, after dark, to Shang-hai-kwan, and knew that at last we were really on the Chinese frontier. For this is the ancient boundary of the empire, and the beginning of the Great Wall.

## The Sin of Seeking the Easier Path

At least two of the stories of George Eliot have this in common, that in them the villain is not an intentionally vicious person who goes deliberately into wrong-doing, but an easy-going man who seeks his own way, and shirks all that causes him discomfort and unpleasant effort. This is the lesson of "Adam Bede," and it is also the lesson of "Romola." All the sorrow and the heartbreak and the tragedy in those two stories come not because some one sets out to accomplish any desperate act of infamy, but because the man who had it in his power to do much good or ill seeks to serve his own interests at as little cost to his own inclinations as possible. Near the end of the latter story, Romola tells the sorrowful lesson of the wrecking of her own hopes through one she trusted:

"There was a man to whom I was very near, so that I could see a great deal of his life, who made almost every one fond of him, for he was young, and clever, and beautiful, and his manners all were gentle and kind. I believe when first I knew him he never thought of anything cruel or base. But because he tried to slip away from everything that was unpleasant, and cared for nothing else so much as his own safety, he came at last to commit some of the basest deeds—such as make men infamous. He despised his father, and left him to misery; he betrayed every trust that was reposed in him, and at last calamity overtook him."

Was it so in that single case only, or is this the logical result of the easy-going and self-seeking life? This is the answer of the same book:

"It is only a poor sort of happiness that could ever come by caring very much about our own pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts, and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it, that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good. There are so many things wrong and wicked in the world that no man can be great—he can hardly keep himself from wickedness—unless he gives up thinking much about pleasure and rewards, and gets strength to endure what is hard and painful. And remember, if you were to choose something lower than this, and make it the rule of your life to seek your own pleasure and escape from all that is disagreeable, calamity would come, and it would be calamity falling on a base mind; and that is the one form of sorrow that has no balm in it."

One need not go to George Eliot alone for this reiterated lesson. The volumes of life's tragedies are full of it. It is not merely inadvisable to choose only the easy tasks; it is fatal. It is not merely cowardly to slip through life and never face its issues earnestly; it brings disaster upon him who does it, and upon all associated with him, even upon those who do not share his guilt.—Selected.

## Religion, Revelation, Redemption

The Word of God is not merely illumination, either rational or spiritual. Revelation is not a matter of reason apart from faith; nor is it a matter of spirit, of spiritual subjectivity, apart from the apostolic word. Mere rationalism, apart from the Christian revelation, is bound to end, where historically it has ended, in agnosticism, or in a monism which comes to much the same thing in practice. Without Christ we have no God in the end. And mere spiritualism, or trust in the inner light detached from the historic word, destroys revelation in other ways. It swallows it up in the fogs, bogs, and flows of mere subjectivity. No religion is possible without a revelation, and no Christian revelation is permanently possible without a historic redemption. Religion without a revelation is mere subjective religiosity; and revelation which is not redemption is mere illumination, a mere branch of spiritual culture. It is its theology that distinguishes Christianity both from the world and from all other religions. Christianity is Christianity by the redemption which distinguishes it historically from mere manifestation, mentally from mere illumination, and morally from mere amelioration.—P. T. Forsyth in Hibbert Journal.

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A SPLENDID OPPORTUNITY to Make Money, Both Men and Women. WRITE TODAY.

How often have many lady readers longed for the death of the old stove-heated iron and the hard, tiresome, hot days work it means to them each week—for the man that cut ironing day in two.

He lives—a genius of Cincinnati has invented a device that is proving a blessing to women folks. Made ironing-day troubles all over—changed—there's a new way of ironing—astounding but true. The faintly ironing can now be done in less than half the time—less than half the work, and with one tenth the usual fuel expense. No running back and forth between stove and ironing board. Iron where you please—you do not need to stay to the hot kitchen—iron in any room—on porch—under shade of tree if you wish. No drudgery—that is past. Goodbye to the old style stove heated irons. The easy way of ironing is here to bless our dear women.

### SEE HOW SIMPLE, DIFFERENT, EASY

Light the iron; set it for the amount of heat desired. See how rapidly the hot iron slides over the damp clothes, ironing and pressing them quickly and easily, the smooth point in and out of the gathers, tucks and ruffles, drying them as it goes. Nothing to delay; it is hot, keeps hot, runs easily and smoothly. Iron on the table all the time, one hand on the iron—the other to smooth, turn and fold the clothes. It is a fast iron, you unconsciously move quickly to keep up with it. You can go as fast as you choose, and the clothes are ironed better and in one-half the time.

No waiting with this iron. Go right along, one thing after another. Irons all kinds of goods. No time wasted—iron right heat; regulate it to the required amount for any kind of ironing. If you want more heat, turn it on; if you want less heat, turn some off. Always ready for use when you want it. Just light the iron and go ahead, you don't need to build a fire in the kitchen range and wait for three or four irons to heat. With the Self-Heating Iron you have the iron when you want it, where you want it, and with the heat you want; whether you want to do a big ironing, or whether you want to press and iron only a few pieces. Sounds strange, may be hard to believe—but listen, the writer saw it demonstrated—it's all true. No experiment—going on daily. THOUSANDS ARE IN USE and customers are delighted. It not only irons white goods, finest laces, curtains, but anything that can be ironed by the old method. Saves time, fuel, health and money. Well and durably made, will last for years. Right size, right weight, right shape. Perfectly safe—anyone can use it.

### HUNDREDS A WEEK

While at the factory in Cincinnati, the writer found that this invention has caused remarkable excitement all over the U.S. FACTORY ALREADY RUSHED WITH THOUSANDS OF ORDERS. Evidently the

company's agents are making big money, as they offer big commissions to active agents, and will also send a free sample to those who mean business.

It will be noticed from the engraving that this iron is different from any other iron. Construction very simple—easily and safely operated by anyone, and built on the latest scientific principles.

It will be seen that the Standard Self-Heating Iron is complete in itself, simple and compact in construction. Carries its own fuel, makes its own gas, burns its own gas. The reservoir is placed above the iron and under the handle, convenient for filling, yet out of the way, does not interfere with the ironing. By an ingenious device, when lighting it is only necessary to open a small slide which can be again closed, thus retaining all the heat in the iron. With our new burner the flame is evenly distributed over the bottom of the iron, insuring a steady, regular heat. The valve for regulating the heat is on the outside, under the handle; turning this one way or the other gives more or less heat. No attachments, connecting pipes, no elevated tanks projecting to be in the way when operating.

The handle is of wood and requires no cloth or holder; the iron burns perfectly, standing on heel when not in use.

### CUSTOMERS PRAISE IT

The writer was shown hundreds of letters from actual users of this grand invention, proving it a positive success and giving splendid satisfaction. The following extracts may interest our readers: Alex Staker, N.Y., writes: "The Self-Heating Iron received some time ago and will say right here it is the most useful and money-saving device that was ever made. My wife has just finished a large ironing in two hours that usually took her half a day with the old stove-heating irons, and the house is cool. It is certainly just the only iron made. We want the agency." W. F. Farnum: After receiving your iron and giving it a thorough trial it will be a perfect success. My wife is enthusiastic over the work it does and the economy in its use." Mrs. J. E. King, Ill.: "Received iron yesterday in good shape. Well pleased with it. Want the agency." J. N. Newby, Ill.: "Find it to be all you claim for it." Mrs. Josephine Route, N.Y.: "Received the iron O.K. and did my ironing with it yesterday. I like it very much." A. E. Covert, N.Y.: "Have lighted it several times already and find I can do ironing so much quicker and cleaner than in the old way. Think it is the best thing I have ever had in my house." Miss Roxie Sheehe, N.C.: "The 2 irons received and am delighted. Have turned off our regular ironer and will do the ironing ourselves.

now. Sold the extra iron to the first lady I showed it to." Mrs. Watson C. McNeil, N.Y.: "I am more than pleased with it and its work. It is not a bit clumsy. It is a delight to use it." Mrs. Cora Wright, Ill.: "I received the iron Saturday and like it fine." Mrs. C. M. Winstead, Ky.: "I received my iron about three weeks ago. Like it better than anything I ever saw in the way of irons."

This invention must, indeed, be wonderful, yes, a God-send, that cuts ironing-day in less than half and cuts fuel expense to almost nothing.

The writer personally saw this iron in operation and after using one in his own home is delighted with it and after a thorough investigation can say to our readers that the Standard Self-Heating Iron, made by the Cincinnati firm, seems to delight the users and the makers guarantee every one.

### HOW TO GET ONE

It is not sold in stores. Write to the C.BROWN MFG. CO., 2075 Brown Bldg., Cincinnati, O., the only manufacturers of this grand invention. Send no money—simply your name and address, and they will send you circulars giving full description, and testimonials from users. The price of the Standard Self-Heating Iron, complete, ready for use, with full directions, so anyone can operate it, is only \$4.50. If you prefer to order at once, do so—you won't be disappointed, as the makers fully guarantee every iron. They are reliable, have been in business for years, and do just as they agree.

Don't fail to send for circulars anyway.



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The firm wants agents, salesmen, managers, both men and women, all, or part of time, home or travelling, take orders and appoint agents. All year business—experience not necessary. This iron sells on merit—sells itself. SPLENDID INDUCEMENTS, \$30.00 to \$50.00 a week. Standard Iron is new—nothing else like it. World unsupplied; five million to be sold. Every home a prospect. Price low. All can afford it. Where operated, people stop, get excited,

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